

Abstract

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The Humanist Virtuoso: Beginnings, Idea and Illustration of Hume's experimental philosophical anthropology in *Treatise of Human Nature*
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This thesis introduces a concept of „The Humanist Virtuoso“ as a distinctive feature reflecting Hume's effort to introduce an idea of experimental philosophical anthropology based on study of human nature and manifested in his *A Treatise of Human Nature*. The concept is justified by three steps, through analysis of the beginnings of Hume's philosophy, explication of his „science of man“ idea in *Treatise* and illustration of this idea in action, as appears in analysis of passions (Book 2).

The beginnings of Hume's way to experimental philosophical anthropology are explained through a thorough interpretation of historical facts connected with his early study at the College of Edinburgh. First meetings with the culture of science (both British Christian tradition of experimental philosophy and Newtonian mathematical philosophy) are considered as particularly important. Detailed analysis of pre-*Treatise* letters (the Letter to Physician and to Michael Ramsey) is provided to make explicit the beginnings of his „science of man“ idea, turn to study of human nature. Castration of *Treatise* is observed and discussed via analysis of his letter to Home (1737).

The second part of the thesis deals with explication of Hume's idea of „science of man“, „science of human nature“ or experimental philosophical anthropology. It is based on textual analysis of the Title, Advertisement and Introduction to *Treatise*. Malebranche's idea of „science of man“ as appears in the Preface to his *Search after Truth* is outlined as a contrast to Hume's ideas in *Treatise*. The spirit of *First Enquiry* was made more explicit on the basis of explication of his „science of mental geography“ idea.

The third part illustrates Hume's experimental philosophical anthropology in action. It consists in detailed annotation of Hume's arguments in Book 2, Part 1 of *Treatise*, particularly his detailed analysis of passions Pride and Humility. From Hume's text itself follows that it is not a case of naive and mechanistic associanism, argumentation is rich and subtle, Hume's appears to be a true Humanist Virtuoso.

